

# The Missionary Intelligencer.

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## Giving Is Life; Withholding Is Death.

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There is a sea which day by day  
Receives the rippling rills,  
And streams which flow from the wells of God  
Or spring from cedared hills.  
But what it thus receives it gives  
With glad, unsparing hand;  
And a stream more wide, with a deeper tide,  
Pours out to a lower land.  
But does it lose by giving? Nay;  
Its shores and beauty see—  
The life and health and bounteous wealth  
Of Galilee.

There is a sea which day by day  
Receives a fuller tide,  
But all its store it keeps, nor gives  
To shore nor sea beside.  
What gains its grasping greed? Behold  
Barrenness around its shore!  
Its fruits of lust, but apples of dust,  
Rotten from rind to core;  
Its Jordan waters, turned to brine,  
Lie heavy as molten lead,  
And its awful name doth ever proclaim  
That sea is Dead!—*Selected.*

## FINANCIAL EXHIBIT FOR NINE MONTHS.

The following is the Financial Exhibit of the Foreign Society for nine months of the current missionary year:

|   | 1909         | 1910         | Gain        |
|---|--------------|--------------|-------------|
| Contributions from Churches.....        | 3,435        | 3,195        | *240        |
| Contributions from Sunday-schools.....  | 2,060        | 2,445        | 385         |
| Contributions from C. E. Societies..... | 1,086        | 844          | *242        |
| Individual Contributions.....           | 863          | 905          | 42          |
| Amounts.....                            | \$190,339.15 | \$226,438.00 | \$36,098.85 |

Comparing the receipts from different sources shows the following:

|                         | 1909         | 1910        | Gain        |
|-------------------------|--------------|-------------|-------------|
| Churches . . . . .      | \$102,003.63 | \$97,079.38 | *\$4,924.25 |
| Sunday-schools.....     | 35,012.38    | 51,869.57   | 16,857.19   |
| Christian Endeavor..... | 8,433.68     | 6,926.05    | *1,507.63   |
| Individuals.....        | 22,141.20    | 21,539.02   | *602.18     |
| Miscellaneous.....      | 2,491.59     | 4,908.98    | 2,417.39    |
| Annuities . . . . .     | 19,934.67    | 41,650.00   | 21,715.33   |
| Bequests.....           | 322.00       | 2,465.00    | 2,143.00    |

\*Loss.

Gain in Regular Receipts, \$12,240.52. Gain in Annuities, \$21,715.33. Gain in Bequests, \$2,143.

If we can gain a little more than \$13,000 between this and September 30th, we will reach the \$400,000 mark, the watchword for the year. Victory is in sight. Lend a hand. We must not fail now.

The increasing demands make it imperative that we surpass last year. We ought not to think of less than the \$400,000. Send to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

## EDITORIAL NOTES.

"All the ends of the earth shall see the salvation of our God."—Is. 52: 10.

"Brethren, pray for us, that the Word of the Lord may have free course and be glorified."—2 Thess. 3:1.

Send to us for a copy of the report of the Chicago National Missionary Congress. This great volume has 600 pages and is packed with the finest of missionary addresses. \$1 per copy. Please add fifteen cents for postage.

All the missionaries of Tokyo, Japan, are preparing for a great union evangelistic campaign to begin in Septem-

ber. They believe the city is ready for such an effort and that the Lord will bless the united missions in the campaign.

The International Sunday-school Convention at Washington reported a total of 285,999 Protestant Sunday-schools in the world. This is an increase over last year of 30,455 schools. The enrollment in Sunday-schools is placed at 28,017,677.

News just comes that the "Oregon" has arrived at Kinshassa on the lower Congo, and that our two missionaries, Wilson and Moon, have already begun



# *The Foreign Christian Missionary Society*

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its reconstruction. It will be some months before the steamer is ready for transportation to Bolenge.

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J. R. Ewers, Pastor East End Church,  
Pittsburg, Pa.

This church now supports two missionaries (\$1,200) through the Foreign Society.

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The Children's Day offering has been an increasing surprise and joy. Never before has such a record been made. As the *Intelligencer* goes to press the Sunday-schools are more than \$17,000 ahead of last year. If the gains keep up the Children's Day offering will reach \$100,000.

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J. W. Wilson, of Pomona, California, writes: "It is my ambition to associate with ten men from our Men's Bible Class for the support of a missionary on the foreign field. This can't be done this year on account of the new church building, but I think that by another year it can be arranged." Mr. and Mrs. Wilson have offered themselves for the foreign work, but not having the required training, they are going to serve the foreign fields in the homeland.

During April and May of 1911 there will be held in Boston the first missionary exposition ever had in America. It will be called "The World in Boston." This will be a really great exposition, worth traveling across the continent to see. A fund of many thousands of dollars has been subscribed by business men to guarantee the financing of this enterprise.

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The last two issues of "Christian Men" have been exceptionally fine. P. C. McFarlane and his associates are putting out a strong, snappy, breezy magazine. All of our men ought to subscribe for it. When you start in to read this racy publication, you are soon as interested and expectant as an angler with a two-pound black bass on the end of his line.

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The *Intelligencer* is often quoted by the other leading missionary magazines. The July Church Missionary Review, of London, England, has a full quotation of a recent editorial in our magazine on "Commander Peary and the Esquimos." It will be remembered that Peary hoped that Christianity would never be taken to these primitive people of the North.

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Here are some interesting statistics from the new University of Nankin, China:

|   |     |
|---|-----|
| Total attendance .....  | 431 |
| Number of Christian students .....                                | 158 |
| Number of non-Christians .....                                    | 273 |
| Number of those who desire to be Christians but are hindered..... | 57  |
| Number of students whose homes are in Nankin .....                | 186 |

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Some young men were sent to Lovedale, Africa, to be educated. They wrote home to know what they were. They knew they were Christians, and had never heard of being anything else. They were told that they were Christians in connection with the

French Church. On the fields denominationalism is unemphasized and almost unknown. Praise God for this!

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The following is in a letter from H. J. Horsell, of Australia: "I have read 'Bolenge' with much interest and pleasure. It is a wonderful story of a wonderful work accomplished by brave and noble servants of the King. God has greatly blessed his children over there. It made me wish that I was fifteen years younger, that I might offer my services for some heathen country."

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A copy of the Gospel of Matthew has just been received from Bolenge, Africa. It bears the imprint of the Foreign Society press at Bolenge, and is printed in the Lunkundi tongue. This Gospel was translated by Mrs. Eva N. Dye, assisted by Evangelist Mark Njoji. It will be remembered that these people had no written language at all when our missionaries went among them.

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Why not have a missionary picture album in your church? Start to make clippings of all the interesting pictures you find in the *Missionary Intelligencer*. It will be surprising how many good ones on the various fields you can collect in a year. In many churches walls of the vestibules and Christian Endeavor room are hung thick with these illuminating pictures. They can easily be formed in groups, or the album may occupy a table where it is ready for reference and study.

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The most interesting department in the *Intelligencer*, to our notion, is the field department with the letters from the missionaries at the front. These messages coming every month are throbbing with the real things of the mission cause. Our missionaries are very busy people and often find writing for the magazine difficult; how-

ever, we want to urge that they send in more articles. Brief, live articles, dealing with the work, the people, and the conditions in heathen lands.

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G. B. Townsend, Pastor, Hagerstown, Md.

This church enters the Living-link rank. It is growing in all usefulness. Their special field will be Africa. They have vision and purpose for still larger things. The minister is one of the prophets of a larger and better day.

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We have received a club of fifty subscribers for the *Missionary Intelligencer* from the church at Sioux City, Iowa. The pastor, J. N. Crutcher, writes that the people are very happy to have our foreign missionary magazine in their homes. These people have received a fine ten-volume missionary library as a premium, as well as having the *Intelligencer* in the homes of the people. Send to the Foreign Society for information concerning club rates and premiums.

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A. D. Strongman has just arrived from Australia to prepare himself for



# *The Foreign Christian Missionary Society*

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medical missionary work. He will probably attend medical school in Louisville, at the same time preaching for some of our churches. The Australian brethren are anxious that he shall take up work in the South Sea islands. Mr. Strongman says of the *Intelligencer*: "It is a great magazine and has been my chief inspiration. I feel lonely when I do not see it each month."

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There were about forty Disciples of Christ in attendance at the Edinburgh Conference. Some of these went to Edinburgh specially to attend the Conference; some were touring in Europe and made it a point to take in this meeting. The Church in Edinburgh gave the delegates and visitors a reception. Some friends ran over from Glasgow, and one man came from Leeds, a distance of two hundred miles. It was a delightful and profitable occasion. James Nimmo was in the chair.

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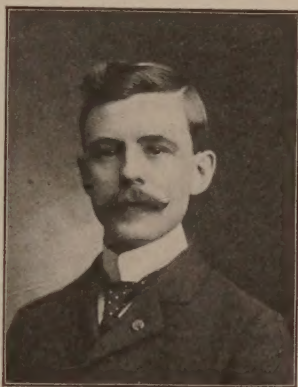
The Young Men's Christian Association and the various Church Brotherhoods are planning a great national evangelistic campaign for 1912-13. It is the purpose to cover the whole country with a mighty, sweeping campaign for the souls of men. Nothing more significant than this movement has ever been projected in America. The Laymen's Missionary Movement has shown the practicability of a great, nation-wide campaign. Our people with our plea for Christian union ought to be in the front ranks of this united movement.

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The Centennial souvenir badges have proven wonderfully popular with the Dollar Leaguers in the Children's Day offering. The Society secured 15,000 of these from the Centennial Committee and offered one to each child that gave \$1 or more for Foreign Missions. Within two weeks after

Children's Day these were all gone. The remaining 9,000 in the hands of the committee were then taken and were soon exhausted. It was then necessary to order still 8,000 more to be made at the factory. We fear even this will not satisfy the demand. Without doubt there will be 35,000 Dollar Leaguers this year!

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C. W. Plopper,

who returns to the office of the Foreign Society as treasurer. Mr. Plopper will also be chief accountant. The society is to be congratulated on the return of this consecrated and efficient man. He has been given a place of larger responsibility and usefulness as treasurer of the Society. He left a prosperous business in Texas to return to the work he loves and to which he has given so many years of efficient service.

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The new mission study text-book for this year is "Advance in the Antilles." It deals with Cuba and Porto Rico. It is a splendid volume and every pastor and worker in our churches ought to read and study it. Howard B. Grose is the author. The Foreign Society has work in Cuba, and the Christian Women's Board of Missions is in Porto Rico. These are nearby fields. Every Christian ought

to be conversant with the religious needs of these two islands, the one United States territory and the other for so long a ward of our Nation. The book is well bound, handsomely illustrated, and supplied with good maps. Cloth, 60 cents; paper binding, 35 cents.

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The Shelbyville, Kentucky, church has taken a long step forward in the matter of Sunday-school work. The church has decided to finance the Sunday-school entirely from the church budget, thus allowing all of the school offerings to go to missionary and benevolent causes. We believe this is ideal. Nothing will so encourage and cultivate true generosity among the children. To give for missions is to strike the fountain sources of Christ-like benevolence. Giving to support the local Sunday-school is good, but it does not necessarily cultivate altruistic sympathy. It is in a measure giving to something that serves oneself. May many of our churches attain this ideal!

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Now is the time to plan out your mission study course for next fall or winter. The Foreign Society can furnish you with a list of text-books that are classics. Each one written by an expert. Each text-book accompanied by all sorts of helps in the conduct of a class. Start a center of spiritual enthusiasm by launching a mission study class. The following books and many others are available: "Bolenge;" "Advance in the Antilles" (new)—this book is on Cuba and Porto Rico; "The Uplift of China;" "Sunrise in the Sunrise Kingdom;" "Daybreak in the Dark Continent;" "Transition in Korea;" "The Christian Conquest of India." Many other books are available also.

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One of the most encouraging gifts the society has received in a long while has recently come from Fred

G. Miner, of Watseka, Ill. He is not a member of the Christian church. Brother Sinclair, the pastor there, recently gave a stirring address on Foreign Missions in preparation for Children's Day. He spoke of the amount of work a dollar would do. He spoke of the work at Bolenge, and then stated that \$50 would support an evangelist there for a year. Mr. Miner became immediately interested. He wrote to the society stating that he would like to support an evangelist in Africa. We happened to have one left—Mark Njoji, the converted witch-doctor. We assigned this great evangelist to Mr. Miner. He is much pleased with his investment.

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News comes that the mission steamer "Oregon" is now under construction on the lower Congo. It will be remembered that the steamer was dismantled in Pittsburg after its construction, and shipped to Africa in pieces. This was so that it could be transported around the lower falls of the Congo River. The Baptist Mission at Mahassa has been very kind. They are letting our missionaries have the use of much of their shipyard machinery and have also granted us the service of an engineer to assist. The reconstruction is in the hands of R. S. Wilson and C. R. Moon, our missionaries from Bolenge. They are using native workmen in the rebuilding. How our missionaries will rejoice when this grand "steamer evangelist" is finished and can ply the Congo and its tributaries carrying the missionaries and the gospel to the remote regions of that needy district!

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We have been much distressed over the state of our Philippine mission staff. Hermon P. Williams, one of our missionaries at Vigan, was obliged to resign from the work early in the spring on account of broken health. He is in New Mexico on a ranch



## *The Foreign Christian Missionary Society*

trying to recover his strength again. The wife of John Lord, of Vigan, has not been well for a year. This has endangered their stay on the field. W. H. Hanna, who was home on furlough last year, was stricken with typhoid fever in Los Angeles while on his return to his field. He recovered and went on to Vigan, but has not been strong since. We have a letter from him, written from Manila, where he has been confined in the hospital because of a serious operation. He writes he is much better, and that the outlook for his health has improved. Let our prayers be earnestly united for our work and workers in this crisis.



**O. G. Grainger and Family of Jubbulpore, India.**

They have served their first term on the field and are now home for a furlough.

The following incident is reported from an open session of the National Missionary Congress recently held in

Chicago: "One of the preachers present arose and said that he was constantly hearing the statement made that when a congregation contributed largely to missions, while it seemed an anomaly, the income increased for current and other expenses. He wanted to know if that statement was correct. A most enthusiastic discussion then took place. Five or six men representing different religious bodies immediately arose and gave the finest kind of testimony, from experience, where debts had been raised, salaries increased, mortgages burned, and all after there had been a missionary awakening in the congregation, and not before it had taken place. J. Campbell White, who presided, called on all those present who knew from experience similar results, and every man present stood—and not one when the contrary was called for."

There is somewhat of tragedy in the success of the Foreign Society. Although the financial statement in this *Intelligencer* is greatly encouraging, yet the Society has probably never faced as critical a moment in the matter of funds as now. For several years the work on the foreign fields has been growing much more rapidly than the regular receipts. Success by the missionaries means more native evangelists to be supported, more chapels to be built, more schools, colleges, hospitals. In fact, more for expenses of every kind. As a consequence, the regular receipts that can be used for that purpose have fallen a little more short of the needed expense each year. The Society has granted the estimates and appeals of the missionaries, thinking that the increased receipts would meet their increasing demands. This year, however, in order to avoid a large deficit at the end of the year, the Executive Committee has been obliged to call a halt. After going carefully over the estimates from the

**A CHILDREN'S DAY HERO.**



**Louis Boyles, of New Cumberland,  
W. Va.**

Louis is eleven years old. He is deaf and dumb, but a great missionary enthusiast. He gave \$7.09 on Children's Day.

fields for the coming twelve months, it has seemed absolutely necessary to reduce them ten per cent from last year's amounts. This means great pain to our loyal workers and hardship to the work. It is a heroic measure, but necessary. Although the receipts so far, are far ahead of last year, it will be noticed that the main increase is in the annuities and special gifts. These funds can not be used for current expenses. The same was true last year. During that year \$70,000 was received for two Bible colleges and the Congo steamer. These special gifts make possible needed equipment, but at the same time they increase the current expenditures by enlarging the work. If it is found at all possible before the close of the year to

reduce the cut in estimates, it will be done. It looks now, however, as though the reduction would have to stand.

**A Tender Farewell.\***

A letter from Cyrus Townsend Brady, of Kansas City, to A. F. Hensey on his departure to Africa:

May 24, 1910.

Dear Hensey:

You and your wife, and if there be any others in your band, who are sailing to-day from the old home in the old land to the new home in the new land, more nearly represent the spirit of apostolic times, I do believe, than any other Christians on the globe, and I envy you your position and its opportunities.

It is the regret of my life that my thoughts were not turned to some of the neglected parts of the globe when I began to preach the gospel. The best I can do, having passed life's meridian, is to help youth and zeal and energy which consecrates itself to God's service and men's service in foreign and desolate fields.

Special prayer will be offered fervently by me and my little flock for you at the morning service at 11 o'clock on Sunday. I suppose it will be half after eleven when I am saying those prayers. It will bind us together if you and yours will think of us at the same hour. The two prayers I shall use with special reference to you are the prayers for person and persons going to sea, on page 43, and the other on the unity of God's people, on page 38 of the little prayer-book I gave you. Then, a little later we shall sing the hymn for those in peril on the sea.

\* Mr. Brady is pastor of St. George Episcopal Church, Kansas City, and a widely-known author and lecturer. He heard Mr. Hensey speak at the Laymen's Convention in Kansas City. He was deeply stirred by his message and invited him to speak to his congregation.



# *The Foreign Christian Missionary Society*

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We have not forgotten your splendid message, we have not forgotten your glorious work. The other day our Woman's Auxiliary was considering its expenditures for the next year, and after we had made a number of appropriations, one woman said, "Shall we not also remember Mr. Hensey and the work at Bolenge in Africa?" and I said, "It isn't much we can do, but we can do a little something from time to time."

May God keep you and your dear wife in health and strength, and conduct you safely to the haven where you would be; may he give you wisdom and courage and physical vigor to do your splendid work; may he preserve you through all the dangers and

trials that may come upon you and bring you back to us in good time with a new gospel to shame us and to enthuse us and to teach us!

If you ever come to Kansas City, Sunday or weekday, remember if I am there I want you for one service at least in my church. I do not want you to go through the city again without my seeing you.

When you have time, if you have any in so busy a life as yours must be, write me and tell me how you are getting on. And so ends this letter and so begins your voyage.

Hail! and farewell, and goodbye, which is God be with you.

Your friend,  
(Cyrus Townsend Brady.)

## ECHOES FROM THE EDINBURGH CONFERENCE.

The attendance was world-wide. Delegates were there who spoke all the languages of Europe and many of those of Asia, Africa, and Polynesia. By a simple device of signed badges the identity of delegates from all lands was revealed.

Dr. Karl Kumm in an impassioned appeal called for workers for the great Sudan region of Africa, which is 1,500 miles long and 600 miles broad. It has a population of 60,000,000, and only about a dozen missionaries. The Moslems are rapidly winning this region to Mohammedanism.

The commission on the promotion of Christian unity in mission fields reported that the Lord intended that we should all be one in a visible fellowship, and that the ideal object of missionary work is to plant in every non-Christian nation one united church of Christ.

Mr. G. Sherwood Eddy made a fine appeal for India. He reminded the Conference that there were still 100,-

000,000 of Indian subjects beyond the utmost reach of the present forces of Christianity in that land, and with no opportunity of receiving Christian truth. He claimed that in a land where minds move in masses there may at any time come over to Christianity large numbers more rapidly than we can receive them.

One of the most notable speakers of the day was the Hon. T. H. Yun, of Korea, who has held the office of Acting Minister of Education. In graceful English Mr. Yun described how, after twenty-five years of preparation, the time of reaping had come in Korea, and more converts are now being gathered into the Church there than in any other mission field to-day. There are already 200,000 Christians where twenty-five years ago there were none. The gospel has gone among the common people, and the Bible is the most widely read Book in Korea. Mr. Yun spoke of the invasions of anti-Christian philosophic ideas "made up in European lecture-rooms which need more fresh air than

philosophy" as one of the difficulties that assailed Korean missions, and the opposite dangers arising from the rapid increase of converts.

The following is part of the message of Theodore Roosevelt to the Conference: "It is a matter of real and profound regret to me that I am imperatively called back to America, so that I am unable to be present at the World Missionary Conference. I regret it the more and if I had been able to be present it would have been as a delegate from the Dutch Reformed Church of America, to which I belong. Nothing like your proposed Conference has ever hitherto taken place. From many nations and from many Churches your delegates gather on this great occasion to initiate a movement which I not only hope, but believe, will be fraught with far-reaching good.

. . . When such is the high purpose to which you have dedicated yourselves, it is eminently fitting that your invitation should have gone to all Christian Churches in all lands. I am sure that there will be a general and, I hope, a universal response. In missionary work, above all other kinds of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christianity."

The following was the message of greeting from King George of England:

"The king commands me to convey to you the expression of his deep interest in the World Missionary Conference to be held in Edinburgh at this time. His Majesty views with gratification the fraternal co-operation of so many churches and societies in the United States, on the continent of Europe, and in the British Empire in the work of disseminating the knowledge and principles of Christianity by

Christian methods throughout the world. The king appreciates the supreme importance of this work in its bearing upon the cementing of international friendship, the cause of peace, and the well-being of mankind. His Majesty welcomes the prospect of this great representative gathering being held in one of the capitals of the United Kingdom, and expresses his earnest hope that the deliberations of the Conference may be guided by divine wisdom, and may be a means of promoting unity among Christians, and of furthering the high and beneficent ends which the Conference has in view."

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**Notes.**

"What are Christians in the world for but with God's help to achieve the impossible?"

No one can follow Christ without following him to the uttermost parts of the earth.—Dr. R. E. Speer.

There is no power that God can use for the world but power stored up in Jesus Christ—Dr. R. F. Horton.

"Once a girl could be bought in Fiji for a guinea; now a scrawny old woman can not be bought for a million guineas."

One of the most marked features of the great Conference was the spirit of prayer which pervaded the atmosphere at all times.

The place which belongs of right to mission work in the church is the central place, and none other.—Archbishop of Canterbury.

If one tithe of the money spent on armies and navies were given to Foreign Missions, war would be forever impossible.—J. Campbell White.



## *The Foreign Christian Missionary Society*

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Any man who can not carry a message of dogmatic certitude would do well to stay at home instead of going into the mission field.—Dr. Monahan.

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The human measure of a human life is its income; the divine measure of a human life is its outgo, its overflow, its contribution to the welfare of the world.—W. J. Bryan.

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The thought was not without its grandeur of a unity begun in the mission fields extending its influence and reacting upon the churches at home.—Lord Balfour of Burleigh.

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The hearts of all men of all sections of the church are beginning to see the vision of unity and to enter more

fully in the spirit of the Lord's prayer for unity. Surely that prayer must be answered, precisely how and when we can not tell.—Sir Andrew Fraser.

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"The concern of Christian people should not be lest the non-Christians should refuse to accept Christ, but lest they in failing to communicate him will lose him themselves."

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The Christian Church has no meaning unless it is a missionary society. Interest in missions bring vitality, strength, and vigor into the life of a parish, enlarging its horizon and enabling it to share in the exhilarating work of influencing the future of the nations of the world.—Archbishop of York.

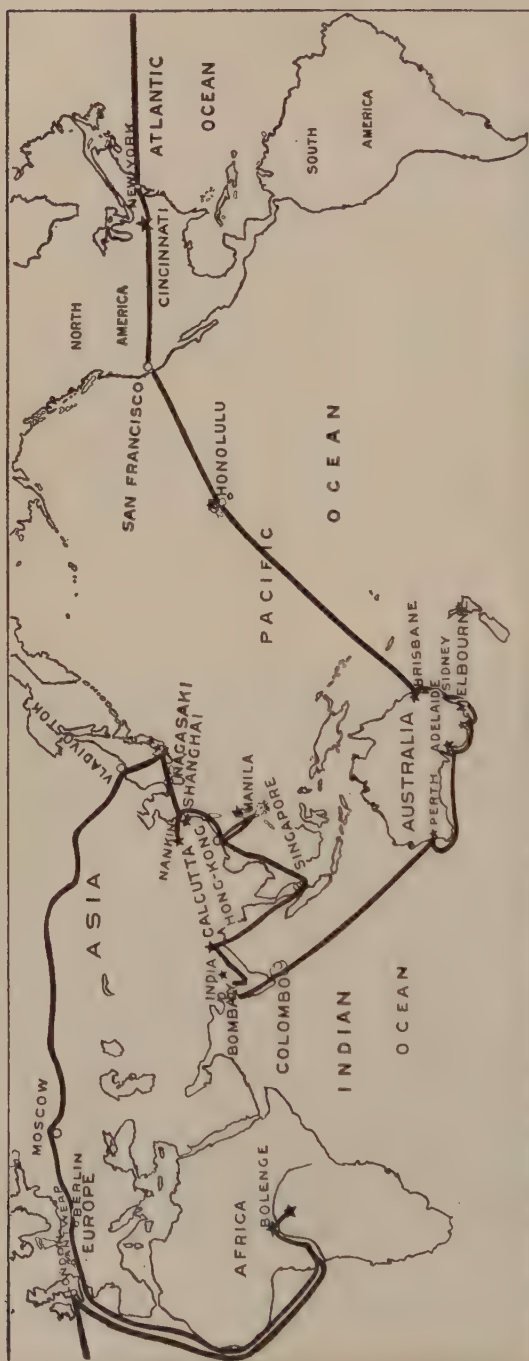
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### At the Missionary Retreat in India.



Mrs. C. C. Drummond, of Harda, India, and her three children. This picture was taken at Landour, in the mountains, where the missionaries go for a time in the summer to escape the fierce heat of the plains. Mrs. Drummond's husband is the medical missionary at Harda.

# MISSIONARY JOURNEY OF SECRETARY F. M. RAINS.



The black line in the above outline map indicates the visit of our Senior Secretary to the mission fields. He left Cincinnati July 24th, and after a number of stops between here and San Francisco, he sails August 9th for Australia, then on to India in October, then to the Philippine Islands in December, and on to China and Japan. About April 15th he takes a train at Vladivostok, north of Japan, and makes an overland trip of thirteen days through Siberia and Russia, reaching Antwerp about May 14th, thence to Africa, and up the Congo River to Bohenge, June 1st, then back to Cincinnati about August 1, 1911. The churches in Australia and the missionaries in all the fields are preparing to give him a hearty reception. The prayers of the friends of Foreign Missions will follow him in his long and strenuous journey. His visit will mean much to the missions and the missionaries.



## EDITORIAL.

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### VICTORY IN SIGHT.

Our editorial, "Hopeful Progress," in the July number of the *Intelligencer*, was read with interest by many expectant friends. We then showed a gain in the total receipts of the year of a little over \$30,000. We all felt that that was encouraging, especially since our total receipts last year showed the marvelous gain of \$76,000. We have still better word at this time, July 15th. The total receipts now for this missionary year amount to \$254,041, a gain over the corresponding time last year of \$39,128. If we can gain \$10,187 by September 30th, we will have reached \$400,000. *Victory is in sight!*

The gain for June was \$12,808. The gain for the first fifteen days of July is \$3,030. There has been a gain every month in this missionary year except two.

The Sunday-schools have done themselves proud. They show a gain in their gifts of \$17,259. Do not be surprised at a total gain of not less than \$20,000 from the Sunday-schools alone.

The churches as churches distress us. The returns from them show a loss of about \$5,000. However, on the home stretch in September, when all the Living-links begin to square up accounts for the year, look out for a great advance from the churches. We expect them to go beyond anything in their past history. A number of churches also have adopted the Duplex System, and send in their offerings at the close of the year. We are expecting large returns from this source. Many of the smaller churches are waiting for a final rally. When the total returns are in we are confident that all hearts will be cheered:

Year before last the Society expended \$18,134 more than the receipts for the General Fund; this, with the general increase of expenditures this year, has made it necessary to reduce appropriations for current expenses on the field. This is a hardship to the missionaries and an embarrassment to the work. It must be borne in mind that the Annuity Fund can not be used for current expenses.

If we go up to \$400,000 this year we will probably never fall below that mark again. If we reach \$400,000 it will send a thrill of joy around

the earth. This bold, brave onward step will help to quicken all Christendom to a larger missionary conception. It will give our missionaries in all lands new hope, new faith, new confidence in our brethren at home, and nerve them for a stronger battle against the kingdom of darkness. It will enlarge all our work in the homeland, bless our lives, sweeten our homes, vitalize our churches, and bring down upon us the blessings of Heaven. Above all it will please him who said, "Go ye into all the world and preach the gospel to every creature."

*Victory is in sight!* Let us not fail to reach \$400,000.

## SHALL WE SEND THEM?

### ONE THOUSAND MISSIONARIES TO OUR FOREIGN FIELDS.

In the July Intelligencer we set forth the reasons why the Disciples of Christ should undertake the evangelization of at least 25,000,000 heathen people in this generation. In order to do that we must have in the foreign fields where our workers have gone at least one thousand missionaries. It is estimated that on the average one missionary can effectively evangelize 25,000 in a generation. At this rate the one thousand missionaries could reach the quota our people have assumed in a lifetime. The Foreign Society and the Christian Woman's Board of Missions have a combined force in heathen lands to-day of about 230 missionaries. It is readily seen that we must greatly increase our force within the next ten to twenty years in order to attempt anything like our share of world-conquest.

Can we send out enough workers in the next ten to twenty years to attain this number? Is it possible? To sustain one thousand missionaries in heathen lands with our present membership would only mean one worker for each thirteen hundred members! Dare any one say such a proposition is impossible? Supposing we eliminate half the membership of our churches as being incapable of enlistment in this course. That would make it necessary for each six hundred and fifty people to support a missionary in order that we reach the thousand. Placing the average support of a missionary at \$1,000 a year, and his home, equipment, native workers, and buildings at \$1,000 more a year, this would mean an average of about \$3 each a year for each interested member. This is not counting the fifty per cent not interested at all. Six cents per week from fifty per cent of the church membership! Does that look like an impossible task? We have one church now giving nearly \$8 per member for foreign missions, and many giving from \$3 to \$6 per member.

The Northern Presbyterians, with a membership of less than a million, now have nearly one thousand missionaries in foreign lands. Of



## *The Foreign Christian Missionary Society*

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course they are older than we are in their missionary work, but so dissatisfied are they with their missionary ideals that they are planning to quadruple their force in order to reach 100,000,000 people in this generation.

Our churches in the Congo support a native evangelist for each ten members, after looking after all their aged and helpless. Can we not do one-sixtieth as well in this land of prosperity and blessing?

Can we find one thousand missionaries to send out? It is perfectly possible. We believe they could be found in the next ten years easily, if the church was only ready to send them. We have a large band of volunteers in each of our colleges now. If the church awakens to its task and sends out a worthy challenge, hundreds more will make ready. The tragedy of our foreign work now is that we have many candidates ready whom we can not send for lack of funds. The Christian youth of our churches awaits a bold, heroic call. When that call comes from the church, the best and most useful of our young people will readily respond.

Let us make our aim no less than one thousand missionaries in heathen lands. Let it ring out from our pulpits. Let it be the watchword of our colleges. Let us work and pray for it, and it will be realized.

### UNION IN EDUCATIONAL WORK AT NANKIN, CHINA.

The missionaries in China feel that the projecting of the Union University in Nankin is one of the most strategic and needed steps ever taken on the foreign field. The Foreign Society has forty-six American missionaries in the Central China missions. All of them, with one exception, have been from the beginning heartily in favor of this union and have done all in their power to promote it. Many of our workers have been in China for a long term of service, some of them for nearly a quarter of a century. They have toiled long and arduously among the Chinese. They know their problems and their needs as no one else can. They have been quick to see the remarkable strides toward Christian union in China, and have put themselves to the front in advocating it. The workers of the Foreign Society have been the first to advocate union in educational work. F. E. Meigs, who has been at the head of our college there since its origin, has urged such a union for more than a dozen years. He with the other workers has toiled and prayed for it, and now it has come.

The union educational move at Nankin is no new thing. We have had union there for three years already. Three years ago the Presbyterian college joined our Christian college and formed Union Christian College. F. E. Meigs became president and held that position until the forming of the larger union this last spring, at which time he was home in America,

broken in health because of his long, active service. This union has been heralded far and wide in our brotherhood. Not a note of protest ever reached the Foreign Society. Announcement of this was made at the Buffalo Convention in 1906, and it met with most hearty applause. F. E. Meigs was at the Norfolk Convention in 1907. He was on the program for ten minutes to speak on the union in Nankin. The audience was so enthusiastic that he was compelled to speak half an hour. At that time he spoke of the possibility of the Methodists coming in and forming a larger union. The progress of the union was greeted with enthusiasm at New Orleans in 1908, and at the Pittsburg Convention, when the larger co-operation was practically assured, the enthusiasm was still greater. Mention of this educational union has been made in the last four annual reports of the Foreign Society. For the last three years it has been set forth everywhere in the foreign missionary rallies. State conventions have heard of it again and again in the addresses of the secretaries. The officers of the Foreign Society have conferred with many preachers and educators. Professors B. C. Deweese and S. M. Jefferson, both of the Bible College, Lexington, are members of the Executive Committee of the Foreign Society and have been advocates of the union. We doubt if any move ever made in our foreign work has met with as hearty approval.

A word about the nature of this union in China. *It is not a church union.* It is distinctly a union for educational work among the Chinese. The time for church union has not come yet, although it is very much closer in the foreign fields than in the homeland. This is not even a union for the training of a native ministry. Each mission looks after the training of its own preachers. We have our Bible College right across the street from Nankin University. A. E. Cory is at the head of it, and has enrolled about thirty men. Twice as many as we had before the union movement started. The university is a Christian school to teach the Chinese the common branches of Western learning, such as mathematics, history, science, and literature, and to teach them in a Christian way. While in school these students are led to be Christians and trained for Christian service. China has no efficient schools as yet of her own. By a stroke of the imperial pen their three thousand year old educational system has been done away and the plan laid for a new system on Western lines. But all is chaos yet. Now is the strategic hour for the missionaries. Shall China's new educational system be pagan or Christian in its ideals? If it is the former, it will be a curse; if the latter, a blessing. China has very few teachers educated in Western learning. She looks to the mission schools for instructors and for ideals. Can any one measure the influence of the University of Nankin, with its modern equipment, its nearly five hundred Chinese students, and its consecrated American



## *The Foreign Christian Missionary Society*

professors and Christian Chinese teachers? We believe that just as the great Doshisha College in Japan became the ideal and incentive for the Japanese educational system, so this new school will help shape proper educational ideals in Central China.

Before the union there were three small colleges in Nankin, each doing practically the same work. Duplicating departments, teachers, and buildings, and wasting money in so doing.

The situation there is not parallel to anything here in America. It is manifestly unfair to compare the church college work there with the church college work here. Here we have hundreds of years of Christianity; there the missionaries face a solid wall of paganism and ignorance. Here Christian people have been driven apart by Occidental differences in creed and church; there the missionaries have been driven together by the overwhelming conditions of heathenism which oppose them. They wish to drop all denominational distinctions and make common cause in Christian education, in fighting their great common foe of ignorant paganism. Christian union is much nearer in the mission fields than at home. In Nankin there is no parading of denominational differences as such, by either the missionaries or the natives. Because of this there is no general knowledge of these things among the Chinese. Christianity will be taught in the university in an atmosphere entirely free from denominational prejudice. What more could the missionaries desire? If our people can unite with the Free Baptists, as they have at Keuka College, New York, can we not unite in China? Here denominational pride and differences are at the maximum; in China, at the minimum. Our workers in Nankin will teach as they believe, with no restrictions. Their opportunity for reaching people will be three times as great as before. The Bible will be taught clear through the university courses, and our own F. E. Meigs is dean of that department. He will have all the freedom in his teaching that he has had formerly.

Our people have surrendered nothing in the union school. We have everything to gain and nothing to lose. The Foreign Society holds perfect title to all of its property and simply loans it to the university trustees, as is stated clearly in Article II, Section 1, of the Constitution. The continuance of the union is optional with the society. Instead of relinquishing anything, we have gained the entire equipment of a great school. The balance necessary for the Foreign Society to pay to maintain its share in the union is \$9,000; \$5,000 of that has been in hand for some time, and the remaining \$4,000 is available.

The advantages to our people in the new educational union are many. It will give our missionaries a wider field of influence and teaching; it will increase the converts among the students; it will enable the mission-

aries to secure and train more native evangelists. It will give our work a much better equipment. It will save thousands of dollars; and best of all, it will place our own missionaries in the van in the growing union movements in China. Real Christian union is coming in China before many years. If the missionaries do not give it to the native church, the Chinese will have it whether or no. They have no interest in the divisions of Western Christendom. Our missionaries have advocated Christian union in China from the beginning. If they opposed practical co-operation in educational work at this juncture, they would make themselves a laughing stock. By having a worthy part in everything that looks toward ultimate Christian union, they will be in a position to help shape it when it comes.

### Kindergartening in Japan.



This portrays one of the Christian Kindergartens in the Sunrise Kingdom at play in the mission yard. The Christian kindergarten is the stepladder by which thousands of these little folks climb into the kingdom.



## CONTRIBUTED ARTICLES.

### "THE JAPANESE INTERPRETATION OF CHRISTIANITY."

W. J. LHAMON.

This is the caption of an exceedingly interesting article in the May number of the *Missionary Review of the World*. The article is written by that veteran missionary and man of high Christian culture, William



Elliot Griffiths. The special significance of the article lies in two points: 1st. The Japanese, he says, will not only receive Christianity, as they are doing rapidly, but they will nationalize it. They are not mere imitators, but they are keen, discriminating, and as tenacious of their ingrained nationalism as the Germans are of theirs, or the French or the English or the Russians are of theirs. They know the difference between the essence of Christianity and the American or English wrappings in which it reaches them. Rome Romanized Christianity; Greece Grecized it; the Ger-

mans have Germanized it; the English have Anglicized it; and we Americans are as fast as we can Americanizing it. And the Japanese will have their way with it, as they ought. They will probably cast off our denominationalism, and will find an interpretation of it and an organized form of it adapted to their peculiar needs. "They have a culture of their own—in many respects quite equal in value to that derived from our classics and ancients. To a certainty the flood of divine truth will not flow through the Greek, Alexandrian, Roman, and Teutonic conduits, as with our fathers, but into the channels and mold of thought formed in Eastern Asia. . . . They know no reason compelling them to accept nineteen centuries of European tradition before touching the divine hem. With them it is, 'Sirs, we would see Jesus.'

Loyalty is a crowning virtue of the Japanese. Their national life has been for generations a school of loyalty to their emperor, and consequently to the empire. Their abounding, daring loyalty has been apparent in their victorious wars with the Chinese and the Russians. Personal loyalty to Christ as King begins to mark their Christianity. This means that theirs will not be a credal Christ, but a personal, kingly Christ, reigning in their individual lives, a Being to whom their quick souls can respond with something like soldierly enthusiasm.

In the second place, the Japanese are artistic in temperament. "The

Chinese are ethical; the Japanese are esthetical." "Love of nature and its expression in art is the vital breath of the nation." "The course of Japanese interpretation of the illimitably rich Bible chambers of imagery will follow the sure paths made solid and attractive by a thousand years of joyous pilgrimage (in the fields of art). The Bible is an Oriental Book. We Occidentals, of the average, are as yet deaf, dumb, and blind to many of its profoundest allusions. God pity the one brought up on 'Lesson Helps' or manuals of archæology only."

The kingly and the beautiful in Christ are the points, therefore, of first appreciation by the Japanese, and to these their loyalty and their art are already responding with such enthusiasm as gives promise of an added wealth to the whole world's Christ. Dr. Griffis sums up his thought in these words: "The two great contributions which the mature church in Japan will hold in her gift-laden hands, when raised to the true God, are (1) a personal sense of loyalty to the Master far beyond and above that known among us, and (2) the best illustrated edition of the Bible."

To the world this will be great gain since the artistic temper is a better interpreter of Jesus than the logical and dogmatic one, and the temper of personal loyalty is better than that of denominational or ecclesiastical loyalty.

Des Moines, Iowa.

## BUSY DAYS IN CENTRAL CHINA.\*

A. E. CORY.

No one can have or does have any adequate conception of the great changes that are going on here. Even those of us who are in the very midst of them can hardly realize them, as they are so rapid and frequent.

They are so far-reaching and have so vast an effect on the destiny of this, the most ancient of nations, that those of us who are spending our lives here firmly believe that God has given to us the privilege of having a part in influencing a land that has long been contented within itself, but is fast coming to realize that no nation can live to itself alone.

Now we come to the work that we are doing. Our energies are divided into three parts.

First, we have charge of a mission church in the most densely populated part of the city of Nanking. There is a large district in which it has been variously estimated that there is a population of from fifty to one hundred thousand souls, and in which there is no



\*This article is part of a personal letter to one of the Foreign Secretaries. It is so good that we make bold to publish it.



## *The Foreign Christian Missionary Society*

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other church working. We are working there in a rented building which is entirely inadequate for the very urgent needs and opportunities before us. All regular meetings of the church, such as communion, preaching, Sunday-school, and prayer-meeting, are held in it. The place is exceedingly small, but by dense crowding we manage to accommodate about 150 at a meeting. This place is packed every Sunday. We know that 500 or more would come to every service if we had the room to accommodate them. We are doing in this mission church what is really institutional church work. Dr. W. E. Macklin has a dispensary there. He visits it three times per week. Thousands of patients of all classes are seen in that dispensary every year. Those whose illnesses are so serious as to demand special attention are brought to our central hospital at the Drum Tower.

In addition to the church work and the dispensary, we have a night school attended by over forty pupils. The men in this night school study English, arithmetic, and the common school branches, and it has served to give us an entrée into their homes, which is a most important matter, and also into the business houses, from which some of the men are recruited. We also conduct regular Bible classes among them. These men are drawn from the homes of the rich, from the telegraph and postal offices, from the stores, and from the Government schools. The influence of this night school is far-reaching. We also have a day school of over twenty pupils. We have two teachers, one teaching foreign and one teaching Chinese subjects. Careful instruction is given in the Word of God.

A large women's work is also conducted in connection with this mission by the Misses Kelly and Raw, who live in mission quarters next to our rented mission church and dispensary. They have a very promising evangelistic work among the women. Two very large evangelistic meetings are held every week, besides cottage meetings which are held in the homes. Three schools are conducted from this mission center for women and girls.

Another very interesting work that is being carried on is a school for the daughters of widows who are in the Government Widows' Home. It is necessary to conduct this on the outside of the home. The school was started last year in a very small room. It has already outgrown its quarters until now there is in the neighborhood of thirty in the school. It is a work of real philanthropy. It is a work that is prospering. Besides these two schools for women and girls, Miss Kelly has also a small day school for girls on the premises where she is living.

It will be seen by this account what we are able to do in very cramped quarters. There is very much needed ten thousand dollars gold; that would give us a great institutional church in that center of the city. A

great work is needed there. It would be a strategic work. It would be a work that would have its influence not only upon this great city, but upon China. We have splendid native workers who are able to help. We have foreign workers who are giving their time and oversight to this work. What we need now is equipment.

My chief work is in our Bible college. We have in this college seventeen students. Some of the young men are graduates of the Nanking Christian College, some are Chinese literary graduates, some have come from other schools, and some have come from the stores and farms to give their lives to the work of the Christian ministry. This is but the second year in which our Bible college has been actively at work, but it is prospering far beyond our most sanguine expectations. The men are entering into the work with enthusiasm. They are anxious to equip themselves in the very best way. We have a building which will accommodate seventeen or eighteen. Our quarters are cramped, but we are doing a good work and are happy in it. We feel that the great secret of successful work in China in the future is a well-educated Chinese ministry, a ministry knowing God's Word and willing to do his service.

In addition to taking the work in the school, these students go out every week preaching in the city and in the surrounding towns. They are a real evangelistic force in this community. One of the things in the next year or two will be a new building. Will you not join us in prayer that it may be provided at the time that it is needed?

The third work to which I give my special attention is the work for the promotion of Bible study in China. The Centenary Conference appointed a committee for the promotion of this work. I have the honor to be the secretary of that committee. Liberal friends have provided funds that enables me to have office help and makes it possible for me to do this extra work. Great union movements are now under way in China, and the first step toward a real union is the study of the Bible. I feel that this is a unique and splendid opportunity to advance Christ's kingdom in this land.

The work is being promoted in several ways; first, by Bible institutes, which are being held throughout China. These institutes last from one to three weeks, and those who attend are gathered from all parts of a district or province. By arranging suitable courses for Bible study; by pushing the Pocket Testament League, which is an organization whose pledge involves a promise to carry a Bible or Testament and read at least one chapter every day. Thus by various agencies we are trying to make God's Word an open book to the people of China.

It was my privilege at the Chinese New Year to spend two weeks in Korea, and my heart was blessed and stirred by the wonderful things



that I was permitted to see in that land. They have in the greatest faith set out to pray for a million souls this year to be added to Christ's kingdom. It is almost past believing, yet they are doing it in the firm expectation that God will answer their prayer.

## THE WORLD MISSIONARY CONFERENCE.

A. McLEAN.

The Conference was held in Edinburgh, June 14th to 24th. The Assembly Hall stands on a mound where once pagan sacrifices were offered. The Galilean has conquered and is conquering. The delegates represented one hundred and sixty missionary organizations. All Christian nations and almost all mission fields were represented. All wings of Protestantism, from the High Churchmen who call themselves Anglo-Catholics, to the Plymouth Brethren, sent delegates to the Conference. The hope that in future Conferences the Catholic and Greek Churches would participate was expressed by some of the speakers. Only then could a Conference call itself ecumenical.

The Edinburgh Conference was unlike any other that preceded it. Two years ago eight Commissions were appointed to study and report on different phases of the missionary enterprise. The several topics were these: "Carrying the Gospel to All the the Non-Christian World;" "The Church in the Mission Field;" "Education in Relation to the Christianization of National Life;" "The Missionary Message in Relation to Non-Christian Religions;" "The Preparation of Missionaries;" "The Home Base of Missions;" "Missions and Governments;" "Co-operation and the Promotion of Christian Unity." These commissions were made up of specialists. They entered into correspondence with hundreds of missionaries and with others who had expert knowledge of the subject. The Reports of the Commissions were based on the information received from these sources. The Reports were printed and sent to the delegates before they left for the Conference. Each Report would make a book of about three hundred pages. Never before was there such a complete and well-balanced and authoritative fund of information available. These Reports and the substance of the discussions that followed their submission to the Conference will be published in nine volumes and will be sold for the nominal sum of four dollars for the set.

One day was devoted to the consideration of each Report. The Chairman of the Commission was allowed forty-five minutes to call attention to the salient points of the Report and to the findings. The rest of the day was devoted to a general discussion. No one was allowed to speak over seven minutes. This arrangement was well enough for the speakers who had never seen a mission field, but for men like Timothy Richard



Union Sunday-school Rally in Tokyo, Japan. This rally was held during the years ago the death penalty was imposed





ational Sunday-school Convention there. 20,000 were in attendance. Fifty  
ng to be a Christian. Do missions pay?

and Principal McKichan and Bishop Thoburn and other men who had been in the service for forty years or more the rule was a hindrance rather than a help.

The evening meetings were of a more popular character. They were devoted to set addresses on the following themes: "The Central Place of Missions in the Life of the Church;" "Christ the Leader of Missionary Work;" "Christianity the Final and Universal Religion;" "The Missionary Work of the Church in the Light of History;" "Missionary Work from the Standpoint of the Missionary Leaders of the Continent of Europe;" "Changes in the Character of the Missionary Problem in Recent Years and Their Effect on Missionary Work;" "The Duty of Christian Nations;" "The Contribution of Non-Christian Races to the Body of Christ;" "The Problem of Co-operation Between Native and Foreign Workers;" "The Demands Made Upon the Church by the Present Missionary Opportunities;" "The Sufficiency of God." The night addresses were limited to twenty minutes.

The Conference met in three sections. The delegates met in Assembly Hall. There were twelve hundred delegates in all. These occupied the floor of the hall. The wives of the delegates and the five hundred missionaries present occupied the galleries. The representatives met in Synod Hall and in the Tolbooth Parish Church. All admissions were by ticket. Between six and seven thousand people were in attendance all the time. There were other meetings for women and for children, and to consider work among the Jews, and to consider the question of medical missions. There were breakfasts and luncheons and dinners for different groups of delegates. The attendance and interest grew till the very last. The last night the Halls were crowded to their utmost capacity.

Lord Balfour of Burleigh was the President of the Conference. Lord Reay, Sir John H. Kennaway, and Sir Andrew Fraser were the Vice-Presidents. Dr. John R. Mott was elected Chairman and presided during the day sittings. The Archbishops of Canterbury and York and other bishops and church dignitaries were present. It was said that bishops were as common as silver in Solomon's court. The king of England sent a cordial message; Theodore Roosevelt sent a notable letter; W. J. Bryan was a delegate and was heard many times. Men were there from Korea, from China, from India, from Japan, from Africa.

The Reports and the discussions made it apparent that the church never before faced such a combination of opportunities among both cultured and primitive peoples as now. This fact calls for a great enlargement of effort on the part of the churches. Our God is going before his people and is calling upon them to enter the doors he is opening. This providential opening of doors closed for centuries creates a new responsi-



bility. Men in sufficient numbers and the ablest men should be sent out without delay.

Though this was a missionary Conference, the one note that was sounded most frequently was the need of union. Nearly every speaker alluded to the loss incurred by our unhappy divisions. Missionaries from the fields begged the churches at home not to attempt to hinder the answering of our Lord's prayer for the oneness of his followers. To one group of delegates this was "an old familiar strain." The cause of union was mightily helped by this Conference. Lord Balfour expressed regret that there were so many missionary organizations in existence. At the same time he was thankful that if we are separated in some respects, we are drawing together now as never before in the prosecution of the enterprise in which we are all interested. Dr. Mott gave expression to his conviction that if all the forces on the field could be united in heart and soul, that would be equal in effect to the doubling of the missionary staff.

While all were in favor of union, nothing in the way of a program was suggested. The need of union was emphasized; but nothing was said as to any practical measure looking to union. Nearly all the speakers felt that their convictions must be safeguarded. One man said that our convictions were not a standard of right or truth; often our convictions were nothing more than crystallized prejudices. Any convictions that stand in the way of the answer to our Lord's prayer for unity should be examined at the foot of the cross. The Edinburgh Conference was possible because it was agreed that certain matters should not be discussed. At the next Conference it is hoped that the differences will be frankly faced. Until that is done union is postponed.

The greatest thing about the Edinburgh Conference was the Conference itself. The Reports of the Commissions are great documents. Many of the delegates are men prominent in State and church, in business and literature, in all the walks of life. Many memorable things were said by the speakers. But that which those who were present will remember longest will be the Conference itself. That was a sublime spectacle. No wonder that the Archbishop of Canterbury was moved to say that it had no parallel in this or in other lands, and to express the hope that there were some standing there who would not taste of death till they saw the Kingdom of God coming with power.

Only one resolution was adopted. That provided for the appointment of a Continuation Committee to carry out the following duties: To maintain in prominence the idea of the World Missionary Conference as a means of co-ordinating missionary work; to finish any further investigations; to consider when another Conference is necessary; to devise plans for maintaining the intercourse which the Conference has stimulated be-

tween different bodies of workers; to assist the Home Boards in any steps towards closer co-operation; to confer with the societies about forming a permanent International Missionary Committee; and to take such steps as may be desirable to carry out any practical suggestions made by the several Commissions. The appointment of this Committee renders impossible what many feared, that the Conference would end in talk and little besides.

Edinburgh manifested the hospitality for which she is justly famous. The evening before the Conference opened, the Lord Provost and the Corporation gave a reception to the delegates. The university conferred honorary degrees upon a score or more of the delegates. The people opened their homes to the strangers within their gates. The writer and Mr. and Mrs. Hensey were entertained by Mr. and Mrs. James Nimmo. Our host and hostess and Miss Margaret and Mr. Adam made it their first business to see to our comfort. The good Lord reward them for their abounding and gracious hospitality!

## A WONDERFUL CHILDREN'S DAY. MORE THAN TWO THOUSAND DOLLARS AT CENTRAL, DES MOINES.

FINIS IDLEMAN.

Sunday, June 5th, was said to be the greatest Children's Day Central church, Des Moines, has ever held. We have had more people in attendance, but the program was never so good nor the offering so great. There were 979 people present, with an offering of more than \$2,000. The program was in charge of Mrs. O. C. Miller, superintendent of the Primary Department; Miss Elizabeth Lichty, Mrs. Strater, and Miss Fernne Gordon. All of these deserve great credit. For weeks they have patiently and faithfully put their talents into this program, and the perfection with which it was given is but faithful witness to careful preparation. The house was beautifully decorated with flowers and branches from the forest and, best of all, with 160 children from the Primary Department alone, while the chorus loft and balcony were filled with hundreds of other boys and girls. It was a beautiful day, and the spirit of the morning was prophetic. Many of the older members felt like Simeon at the temple—"Lord, let thy servant now depart in peace."



MRS. MARY H. SMITH,  
Living link of Central  
Church at Longa, Africa.

In the auditorium class Brother Jewett had made an appeal for us to give \$1,400, that is, to double the pledge we had made. The response shown to this special appeal indicated almost \$1,300 in gifts and pledges.



## *The Foreign Christian Missionary Society*

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Many classes have gone far beyond their apportionments. Everywhere without a single exception there was consecration shown. When the classes had reassembled and the program had been given, the candle lighting exercises were conducted, when every department, from the primary children to the auditorium class, bore their offerings to the platform on the shoulders of two representatives of the class with the cash and pledges in a bag suspended from the pole. First came the children with an offering of \$126, and so on through to the officers and the auditorium class, when Brother Jewett and Brother Woodruff, fairly groaning and stumbling under their burden, came upon the platform with the surprising offering mentioned above. It was a day of jubilee. We tested the words of Jesus when he said, "It is more blessed to give than to receive." No gift from any friend could have made us so happy as this gift which we gave ourselves in answer to the last appeal of Jesus to tell the story to the last man that lives. "If you do my will you shall know," said Jesus. We have tested his word and found it true. Now we believe, not because others have told us, but because we have seen for ourselves.

We are hoping that this offering before it is closed will have included every man, woman, and child in the church and Sunday-school. We are not able to announce at this time the number of people who gave in the offering last Sunday, but we are sure by the time the offerings are all in that more than 1,000 people will have given to missions out of the Central church in the year 1910.

And we do not forget how large a factor the children were in making this day possible. No one thinks for a moment that we could have had this interest or inspiration or offering if we had not had the children in their gladness to give setting to the day as they came with their happy speeches and songs, marches and exercises, telling in their own simple and beautiful way the story of the great commission.

Des Moines, Ia.

### MY FIRST AFRICAN ITINERATING TRIP.

HERBERT SMITH.

Lotumbi is on the Momboyo River. It is possible from that town to reach a multitude of people. Missionaries and State men say there are one hundred thousand people within easy reach of Lotumbi. There are swamps to wade, of course, and dense jungles to pass through, but the people are there nevertheless.

At Lotumbi there is a native church. The house, built of mud, with a palm-leaf roof, stands a few yards from the beach. It is the first building one sees upon going up the steep bank from the canoe. The house is not large, nor is its architecture calculated to inspire awe; yet one feels

that it is the most important building in the whole place. Why, did you ask? Because here the words of Nzakomba (God) are taught, and that makes it different from any other house which stands or ever has stood in that place.

We are made to feel the significance of this house more when, on Wednesday afternoon, the *lokole* was pounded and the rustic benches filled with people. They came until the seats could hold no more, then they stood under the eaves or sat on the mud floor. Women with babies on their hips, children with or without clothing, men young and old, some bent almost double with the weight of years, and yet they did not seem very old. They came to see the white man, did they? O no, I think not. The service is one of the regular weekly meetings held by the native evangelists.

And what a curious group these children of the forest make! Their bows and arrows and their spears are leaning against the posts of the house. Their hair is plaited into a score of devices. Some had red *ngola* mixed with palm oil, and their hair, the whole mass, is dried hard and hangs in tangled cakes. Some of their bodies are plastered red; others have, besides the tribal marks on the body and forehead, curious color rubbed on their faces. Would that the grandfathers of this crowd had the opportunity which these now have! Had the messengers of peace come earlier, Africa's crimes might have been less.

The message which the evangelist brings on this occasion is from the creation story. Almost all his audience are pure heathen. He has never studied elocution, and neither he nor his brother Africans will ever need to do so. Even a child can plead his own cause in the most telling manner. So the story of the creation loses none of its beauty and grandeur as it was told on that sunny afternoon. Nzakomba made all things. The graceful palm trees with their beautiful palm nuts, the mighty river which runs at their feet, the shady forest which surrounded their little mud house. He made them, too. He was good. Men should hear their words.

Thus the simple story is told. Thus "the entrance of this word giveth light." Thus the heathen is led to the light of ages which shineth more brilliantly than the noonday sun in the equator sky.

In this section with its thousands and tens of thousands of people are four native evangelists. Four only. The white man visits them perhaps twice a year. Lotumbi is three days' journey in a canoe from Longa, the nearest station. Three days further up the Momboyo River are still other multitudes of peoples with no teachers at all. These and those whose towns we visited are continually saying: "Why do n't you come oftener? Why do n't you send us teachers?" Yes, why? Surely the words come to every Christian. Who, who will go salvation story telling?

Longa, Africa.



## THE RELIGIOUS AWAKENING IN KOREA.

MARY KELLY.

Before visiting Korea I had heard of the phenomenal growth of the church there. On my first Sunday I attended the Methodist church in Seoul. It seats 1,200 people and was packed to the doors. Each Sunday

I was in Korea I attended a different church. In Seoul there are three churches that seat over a thousand people each; the others seat all the way from one hundred up. In each church I found that the limit of the building was the limit of the crowd. Rain did not seem to dampen their ardor.

The year of the China-Japanese war, fifteen years ago, the Methodist Episcopal Church had seventy-three baptized members. The Presbyterians may have had a few more. Ten years later the Presbyterians

had 7,916; the Methodists had 2,006 baptized members and 4,979 probationers. Now, five years later, the Presbyterians have 25,057 baptized, with 96,668 adherents and 23,892 catechumens enrolled. The Methodists have baptized and probationers, 23,243; adherents, 20,571. None are considered catechumens or probationers who are not studying the Bible and attending church, in addition to expressing a desire to become Christians.

If numerical growth were all they could boast it might not mean much, but while I was in Korea a tourist stopping at the Astor House took the trouble to ask several non-Christian Koreans if there was any difference in the lives of those who had entered the church from what they had previously been. It was the universal testimony that there was the greatest improvement in the conduct of those who were professing Christians.

The leader of one of the groups of Christians sold his ox, the only animal he had to plow his fields, to help build a church. The missionary afterwards saw him drawing his plow to till his fields while his brother was holding the plow-handle. Mr. Noble remarks, "That is only a part of his sacrifice that illustrates what his fellow-believers are doing."

The Methodists baptized last year 6,251 adults; the Presbyterians, 6,522 adults. All the pastors with whom I talked said there might have been many more people baptized if they had had time to examine the candidates.

While no doubt the humble character of the Koreans and the recent conditions have all tended to make a perfect environment for the growth of Christianity, it seems to me that much of the reason for the substantial growth lies in the character of the native church itself. First of all is the Bible-reading church. Christian men and women carry a bag wherever



they go containing a Bible and a hymn-book. They commit to memory whole books of the Bible.

A gentleman from America was speaking, through the pastor as interpreter, to one of the Korean congregations. He called for a reading of 1 Corinthians, chapter 3. The pastor asked his congregation to repeat it. More than half of them did so in concert.

Here is a page from a Presbyterian missionary's report—Mr. Clark, of Seoul, on "Bible Classes:"

"One of the most helpful features of the work from the beginning has been the Bible class system that has been worked out. With the work growing so rapidly it was found impossible to teach all the people in the ordinary church services, and the teaching has been given by special classes held in central places, the Christians gathering in from the surrounding country and giving up from four days to two weeks to Bible study and prayer. The first of these classes was held in 1891, and it enrolled seven men. During 1909, in the territory of the six stations (two could not give data), 743 classes taught by the missionaries or helpers were held, with a total enrollment of 42,812, of which 31,500 were men and 11,334 were women. Of course, many attended two or more classes, so that they are counted twice in the above total. Deducting twenty-five per cent for these duplicates, we get 32,109 separate individuals who have attended at least one class each. The total adherentage of the six stations, including baptized catechumens and mere attendants, is 31,438, so that of all the men, women, and children attendants of the church, thirty-nine per cent have attended at least one special class."

To the Koreans these classes hold about the same relation as the Winona classes do in America, and where so few even of church leaders in America take the opportunity to visit the Winona and Geneva classes, here of the rank and file of the church two out of every five have visited one class, and many have attended several classes. The largest class ever held was at Syun Chun, where 1,300 were enrolled. Men often come as far as two hundred miles to attend, walking all the way, both ways, and paying their own expenses, and also a small matriculation fee to defray the expense of heating the class rooms.

Secondly, they are a giving church. The Koreans are very poor—much poorer than the Chinese, yet they build nearly all their own churches. Last year one Presbyterian church near Seoul, containing sixty-seven members, only three or four of which were not very poor, built a church costing \$600 gold.

Dr. Gale's church, of Seoul, has 474 members. They support three preachers, four Bible women, and four schoolteachers.

In the Presbyterian church of Pyeng Yang and country district, forty-



## *The Foreign Christian Missionary Society*

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five Korean women teach Bible classes and do evangelistic work. Ten are paid by the Koreans and nine by home funds, and the other twenty-six give as many weeks gratuitously to teaching Bible classes as they can spare from their home duties. The same station has fifty-five native men preachers in city and country, who give all their time. There are 241 regular places of meeting in connection with this station, all self-supporting. They finished forty-three new church buildings last year.

The Presbyterian day schools are all self-supporting. Pyeng Yang and district has 183 day schools, with 5,018 pupils, 246 teachers, wholly self-supporting—\$12,777.75 gold having been contributed by the natives for their maintenance last year.

The total contributions of the Presbyterian church last year, not including hospital receipts, was \$80,499.92 gold. The Methodists, \$33,357 gold. The Korean Presbyterian church gave sixty-four cents for every dollar that the Board put in Korea, and if hospital receipts were included they paid seventy-four cents to each dollar of foreign money.

Thirdly, they are a praying church. I often dropped into the Wednesday night prayer-meeting in the Methodist church, next to which I lived. There were from 400 to 700 present all through the summer.

Dr. Gale told me his church officers came to him and said: "We feel we do not pray enough. The mid-week prayer-meeting is too little time for us to spend together in prayer." Dr. Gale replied, "Arrange any plan among yourselves which you deem wise, and I will consent." They decided to give one week each quarter to united prayer. The local church and all the mission churches that are branches of that church in the city and country meet together for this week of prayer, having one prayer-meeting a day lasting six hours. Dr. Gale confessed to fatigue, but he said they showed none.

All-night meetings and midnight prayer-meetings are common all over Korea. It is perhaps superfluous to say that they have a very simple, childlike faith that does not question the Father's willingness to hear.

The Korean church has reached that stage of Christian development when they can pray for their enemies. Different ones told me it was truly pathetic to hear them pour out their souls to God for the Japanese.

When Dr. Aveson, of the Presbyterian mission of Seoul, was in America last year, he went into a meeting as a listener, conducted by a missionary from Mexico. This missionary, quite unconscious that any one from Korea was in the house, told the following story: He was sent for from one of the sections of Mexico that had been bitterly anti-Protestant. He refused to go because on former visits he had been able to accomplish nothing in the face of the opposition. "O," exclaimed those who had come for him, "you will find it very different there now. There are some very

earnest Christians among the Asiatic miners, and they have changed the sentiment of the whole district." He went and found it even so. Among the Asiatic miners imported a few years before, there were 300 Koreans. Fifty of these were Christians. They had succeeded in converting 200 more Koreans, and Chinese and Japanese besides, and had indeed produced a different attitude towards Protestant Christianity in the whole district.

Dr. Gale says he believes God has raised up a house of prayer there in that little country between China and Japan for these two great nations. The Koreans still have a very strong attachment for the Chinese. They pray for them fervently and, as has already been mentioned, they pray for the Japanese no less earnestly.

Perhaps once again "God has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and the base things and things despised to bring to naught the things that are."

Nanking.

## STRANGE PROVIDENCES IN TIBET.

JAS. C. OGDEN.

The announcement of the appointment of Dr. Hardy to fill the place of Dr. Loftis is glorious news. We take courage, and wish him all the blessings of our Heavenly Father, trusting that his appointment will work out for the glory of Christ's cause.

I am afraid you can hardly realize how needy we are here—not for food and clothing, but for more workers. Our work has opened up in a way that is beyond anything we have ever hoped for. We expected that others would follow us after we are dead and gone and see for the first time what we are permitted to see now. May God be praised! Mrs. Shelton has already written about the development of our work in the last few months, and I can only add that it is continually going on increasing and deepening as far as I can see. In every respect our work is far, far ahead of this time last year. Last year we had an average attendance of about fifteen at our Sunday services. Now the Sunday-school children alone almost double that in average attendance. Last year there was one woman in attendance at Sunday services. Now there is an average of fifteen. Last year there were about ten men in attendance. Now there is an average of seventy-five. Last year we had no school, and felt that it was probably not wise to start one. I started one March 14th with ten pupils. There are four Chinese, three half-Tibetans, and three full Tibetans in school. Of course I taught our two orphan boys last year and tutored a little besides, but had no school.

We also have every reason to believe that our influence is felt much



beyond what we can state in numbers. People who are friendly, among both Tibetans and Chinese, are at this time beyond our power to estimate. Little persecutions that many of our people undergo and still remain faithful are indications of permanency.

Again, we have been sifted and tried, and in many respects we ourselves have been found lacking. Our own plans have been thrown to the winds. The death of Dr. Loftis upset all our plans and us, too, but, in fact, his death, though it is hard to say, was what we needed to bring us to the foot of the cross and make us search our own hearts and teach us that it is God and his Christ that rule in the mission to the Tibetans. The death of Dr. Loftis was the wisdom of God. More has come of his death than could have come of his life. Dr. Hardy takes his place a year or two later, but what is that as God reckons time? Dr. Loftis' example and influence will never die. May God use us all, whether in life or in death, to the glory of his eternal cause, and may each one of us be willing and ready!

## FROM FAR AND NEAR.

### **A New Hebrides Christian Endeavor Pledge.**

Christian Endeavor, like Christianity itself, is adaptable to every land.

I am a Christian, and therefore Christ has redeemed me, owns me and all that I have.

I promise that I will strive and pray that my heart may cleave to Jesus, and that I may serve him with my whole heart; and that I will do all in my power, by words and a holy walk, that the kingdom of God may be extended, that I may lead men to repentance, and that they may find forgiveness of their sins and follow Jesus.

I promise that I will strive and pray that I shall not spend my money in any way that I believe Jesus would disapprove. Every week I will help the worship with money, not less than threepence.

I will pray morning and evening. I will read the Word of God every day, and pray him to give me the Holy Spirit, that he may help me to keep these promises and serve Jesus only.

### **Female Infanticide in China.**

The following is from the North China Herald:

That infanticide is not a thing of the past in this region is proved by the following incident: A young woman thirty years old had borne seven daughters in succession and had destroyed every one of them. She looked for

ward to the advent of the new baby with joy, because a native proverb says that "seven stars accompany the moon." But alas! when the little one appeared it was again a girl! Madened with disappointment, she snatched up the baby and dashed it on the ground. The weight of the story is not so much in the fate of the last unfortunate as in the fact that her seven sisters had been destroyed by their mother in the same way. Infanticide seems to be decidedly less usual within the last decade, and in this region is probably less frequent than in places further north, but it is by no means non-existent.

### **The Coming of Christian Union on the Foreign Field.**

The following is from an editorial by Finis Idleman, in the Des Moines "Worker."

This laymen's movement is not an administration, but an inspiration. It acts as an inspiring body to connect the latent possibilities of all the brotherhood. Very naturally its desire and spirit is Christian unity in a very large degree. One was not able to tell the denominational affiliation of a speaker in the great convention at Chicago except by personal acquaintance. There was a real emulation as to who could most emphasize the needs that were common to all religious bodies. Bishop Anderson said: "I do not want to belong to a church that is made up of minimums. I want to belong to a church of the maximums, made up of

the great body of faith and doctrine to which all religious bodies have contributed." Scathing denunciations of the sectarian divisions at home characterized many addresses. It was plainly pointed out that on the foreign mission field we were almost a unit. Medical hospitals and seminaries were in many cities a union work already. Robert Speer said: "Our divisions here, we will grant, are not native to the land to which we carry the gospel, on the other side of the sea. Thank God there are many of them we can not transport. The universal mind will not be responsible for the perpetuation of such divisions. The things that keep us apart here do not root down to what is fundamental in Christianity. They are Occidental and superficial." In such spirit man after man addressed this vast body of representative Christian men on the essential need of Christian unity, in order that the world may believe. These messages were received with prolonged applause.

Des Moines, Ia.

## **Elective or Non-Elective?**

"Missions," the Baptist missionary magazine, has a fine editorial on the above subject in the July issue. Among other good things, the following:

In the catalogue of every modern college there are a number of elective studies. To obtain a degree, whatever that degree may be, a certain number of points are required of all students. But beyond these requirements there are a number of electives and optionals. Which thing is an allegory.

In the Christian life it will readily be admitted there are certain qualities and services that are required of all disciples. Thus every believer in Jesus Christ is expected to confess Christ, to follow him in baptism, and to become a member of some church. He is expected also to be chaste and honest, to support his church, and to be a good citizen generally. These are some of the requirements and non-electives of the Christian life. Beyond this, however, in the common conception of things, there are a number of subjects which are usually regarded as optionals and electives. One may marry or not marry, as he chooses. He may be a member of a Baptist or a Presbyterian church. He may vote or not vote, as he prefers. By many people also there are some other things that are regarded as electives, subject wholly to one's choice and preference. Among these subjects regarded as electives we find Missions.

Is Missions an elective or a non-elective? To answer this question we must answer a pri-

mary question. What does it mean to be a Christian? To be a Christian, we may say in brief, means to accept Jesus Christ as Savior, to honor him as Lord, and to be interested in the things that interest the Master. But Jesus Christ has wrought the redemption of the world, and he wants every man to know that blessed fact. He is not willing that any man should perish, but he wants all men to hear the Good News and come to the knowledge of the truth.

Then, to the Christian disciple the subject of Missions is a non-elective. It is a closed question and is not open to debate. It is required of all who would travel the course of the Christian life. When one accepted Jesus Christ as Savior and Lord some questions were settled for all time, never to be reopened; and Missions is one of them. A personal and abiding interest in Missions is a positive requirement of every learner in the school of Christ. Indifference to Missions is treason against the kingdom.

## **More Christian Unity In China.**

The following is the text of the resolutions adopted at the Conference of Physicians—Men's National Missionary Congress, May 4, 1910:

We, the physicians attending the "Physicians' Conference" of the Men's Missionary Convention, express it as our earnest conviction that, in preparing for the education of native physicians in heathen countries, especially in China, all sectarian lines should be set aside, and that a few large, well-equipped and well-endowed medical colleges should be maintained, rather than a number of weak, denominational institutions. While we would have the colleges keep up a high religious standard, we would have each Communion train its own students in its own way in matters religious, leaving the strictly medical teaching to the medical faculty. The day is passed when small, poorly-equipped colleges can teach the medicine of the present time, and it is only by union that strong institutions can be equipped and proper instruction given.

We therefore earnestly urge upon the Missionary Boards of different churches to unite in medical education, and thus to build up strong medical colleges worthy of the medical science of to-day.

We also urge that a number of men fitted for the work be employed by the United Boards to translate medical literature for text-books and to edit and publish medical magazines in native language wherever they seem to be needed, believing that eventually such medical periodicals will become self-supporting.

LAYMEN'S MISSIONARY MOVEMENT.



DR. HARDY'S LONG JOURNEY TO TIBET.



The above map indicates the journey that Dr. Hardy is now making across China to the Tibetan border. It is about 1,800 miles from Shanghai to Batang. The journey will occupy about four months. He will reach Batang in November, before the snows close the high mountain passes for the winter. The dotted line indicates the route of travel. He goes by steamer up the Yangtse to a point above Hangkow. Then he travels in a houseboat through the rapids of the river to

Chung King. The houseboat is pulled by native coolies. From Chung King he goes 900 miles overland by various means of travel. He will use on this trip a Chinese wheel-barrow, donkey, yak, or sedan chair, as the condition of the trail demands. Some of the mountain passes over which he goes are 16,000 feet high. He will pass through much country infested by robbers. Let us follow him on his long journey with prayers for his safety. The missionaries at Batang are yearning for his arrival.

BANNER CHILDREN'S DAY RECORDS.

Some of the Sunday-schools where the offering has gone far beyond the apportionment. There are many others that might be published.

| Apportionment. Offering. |        |         | Apportionment. Offering.    |       |       |
|--------------------------|--------|---------|-----------------------------|-------|-------|
| Pantego, N. C.....       | \$5 00 | \$10 50 | Ijamsville, Ind. ....       | 10 00 | 20 80 |
| Elwood City, Pa.....     | 25 00  | 54 12   | Somerset, Ky. ....          | 10 00 | 22 00 |
| Nemaha, Neb.....         | 10 00  | 22 75   | Coal Banks, Alta, Canada... | 10 00 | 20 00 |
| Daysville, Ky. ....      | 5 00   | 31 35   | Rochester, Minn. ....       | 15 00 | 30 72 |
| Greenwood, Ind. ....     | 10 00  | 23 04   | Bryan, Texas ....           | 10 00 | 26 05 |

| Apportionment.              |       |           | Apportionment.               |        |           |
|-----------------------------|-------|-----------|------------------------------|--------|-----------|
|                             | ment. | Offering. |                              | ment.  | Offering. |
| Selah, Wash. ....           | 5 00  | 15 15     | Coal Run, Ohio .....         | 5 00   | 11 24     |
| Mesquite, Texas .....       | 5 00  | 11 00     | Swayzee, Ind. ....           | 10 00  | 21 38     |
| Danville, Ind. ....         | 50 00 | 100 00    | Quincy, Ill. ....            | 10 00  | 18 00     |
| Cedarville, Ohio .....      | 5 00  | 18 35     | Connersville, Ky. ....       | 5 00   | 20 25     |
| Higmore, S. D. ....         | 20 00 | 75 00     | Richmond, Va. (Third)...     | 60 00  | 102 76    |
| Como, Texas .....           | 5 00  | 18 10     | Wilkinson, Ind. ....         | 10 00  | 24 00     |
| Bruceville, Ind. ....       | 5 00  | 26 00     | Rhodesdale, Ohio .....       | 5 00   | 15 54     |
| Benning, D. C. ....         | 5 00  | 30 00     | Creston, Wash. ....          | 5 00   | 13 40     |
| Robertson, Ia. ....         | 15 00 | 32 00     | Madison, Mo. ....            | 5 00   | 15 27     |
| Princeton, Kan. ....        | 5 00  | 12 20     | Noble, Ohio .....            | 5 00   | 26 26     |
| Citronelle, Ala. ....       | 5 00  | 12 50     | Fruita, Colo. ....           | 5 00   | 14 26     |
| Buffalo, Okla. ....         | 5 00  | 11 64     | Fresno, Cal. ....            | 10 00  | 27 68     |
| Kansas City, Kan. (Central) | 15 00 | 55 68     | Taylor, Mo. ....             | 10 00  | 18 45     |
| Chariton, Ia. ....          | 5 00  | 53 05     | Mason City, Neb. ....        | 5 00   | 10 00     |
| Spears, Ky. ....            | 5 00  | 11 00     | Abilene, Tex. (South Side).  | 5 00   | 9 75      |
| Hydro, Okla. ....           | 5 00  | 21 54     | Lexington, Ky. (Athens)...   | 15 00  | 39 35     |
| Hopwood, Pa. ....           | 5 00  | 20 00     | Dodge City, Kan. ....        | 27 00  | 58 00     |
| Sabin, Wis. ....            | 5 00  | 12 28     | Pauls Valley, Okla. ....     | 10 00  | 20 00     |
| St. Stephens, S. C. ....    | 5 00  | 10 00     | James River, Va. ....        | 5 00   | 10 00     |
| Chambersburg, Ill. ....     | 50 00 | 54 55     | New Salem, Pa. ....          | 5 00   | 28 54     |
| Franklin, Neb. ....         | 10 00 | 21 20     | Sharon, Pa. ....             | 5 00   | 20 00     |
| Marshall, Okla. ....        | 15 00 | 30 00     | Logan, W. Va. ....           | 5 00   | 16 80     |
| Gilbert, Idaho .....        | 5 00  | 16 04     | Lock Haven, Pa. ....         | 50 00  | 125 09    |
| Atlantic, Iowa .....        | 25 00 | 50 00     | Maryville, Mo. ....          | 150 00 | 230 00    |
| Wichita, Kan. (Third)....   | 5 00  | 15 02     | Mt. Carmel (Paris), Ky. .... | 5 00   | 23 10     |
| Jett, Ky. ....              | 5 00  | 12 30     | La Grange, Ky. ....          | 10 00  | 23 00     |
| Ridgway, Pa. ....           | -4 00 | 9 67      | Clovis, N. Mex. ....         | 5 00   | 10 00     |
| Robinson, Ill. (First)....  | 5 00  | 11 39     |                              |        |           |



Church building and congregation at Longa, Africa. Longa is about one hundred miles from Bolenge on the Basira River. Dr. and Mrs. Jaggard have charge here. They are doing a great work in this new station.

## AMONG OUR MISSIONARIES.

### LETTERS FROM THE FIELD.

#### CHINA.

##### Wonderful Revival in Nankin.

Mary Kelley.

We have just been having one of the most wonderful revivals right here at the South Gate that it has ever been my joy to partake in.

At the Chinese New Year time a union revival was held in the city in a large tent, carried on by the five missions who work in the city. Over three hundred signed the inquirer cards at that time. Our evangelistic committee of the mission arranged for us to have a meeting here, beginning May 15th, to last for ten days.

Our room was very inadequate, hence we remodeled the whole lower floor of our building, except the rooms in which Dr. Macklin has had his dispensary for over twenty years. By crowding we were able to seat five hundred people.

We prepared for our revival just as we would at home. All our inquirers and Christians were grouped into committees first; these committees met daily for prayer for at least two weeks before the meeting began. During the meetings they brought people to the meetings, did personal work, and the chairmen formed the consulting body of the pastor and evangelist. The children in our three day schools and the pupils of our woman's school had all been specially trained on ten selected hymns.

The church was beautifully decorated. We invited the best evangelist we could find in the mission—Mr. Shi, the converted story-teller; we chose a choir leader, the best available. These were our immediate preparations. The remote ones were the faithful preach-

ing of God's Word by many of his servants through twenty years. Dr. Macklin's dispensary has been held here three days in the week for longer than that time, and with the healing of the body has been given the balm for the soul. His work here has been continuous. Others have worked faithfully, too, but for shorter times and less regularity. The union revival in February, followed by our woman's revival and the wide distribution of portions of God's Word at that time, all had their influence. But nothing helped so much as earnest prayers and pleadings of our inquirers here and Christians. We discovered after that a number of them had independently prayed for a hundred souls.

The second day of our meetings we had to pack the people in the seats like sardines in a box. The third evening the doors had to be closed when the room was filled, as literally hundreds of people were in the street clamoring to get in, as they were every night after this during the meetings. It was really pathetic to hear some of them plead to get in. They would tell how far they had come, or declare that it was the first meeting that they had missed and they did not want to lose the thread of the arguments, etc. O, how we wished for a big church such as they have in Korea!

On the third day of the meeting the invitation was given and nearly twenty arose. These were taken into inquirers' rooms and questioned to find if they really knew the significance of the step that they were taking. In the next week a hundred and sixty-five names were taken. Many more stood up when the invitation was given, and we hope they will come on and learn the way of the Lord more



perfectly; but these one hundred and sixty-five gave good evidences of sincerity and understanding. The last day of the meeting and the day following these inquirers were gathered in for Bible study, and on the next day we had a day of prayer and testimony. To hear these little ones in Christ Jesus tell how God had blessed them in the meetings or make a broken prayer made one almost weep for joy. Especially we who have worked and waited long for this! God is so good. In his time shall all things be accomplished!

Forty of these who were enlisted as inquirers were women and girls, most of whom have been attending our women's meetings with more or less regularity. Previous to the meeting twenty-three women and girls were enlisted as inquirers. This in all making sixty-three of the Lord's lambs that it is my especial duty to feed. And I do so thank him that he has provided the "Milk of the Word" for these little ones! How I pray that I may ever give them this with the "Bread of Life," that they may grow into strong women in Christ Jesus. Do pray for me! I need your prayers as never before. They are his little ones. Pray that they all may yield themselves to the indwelling of the Holy Spirit, who will enable them to overcome all things.

It was that power that changed Peter from a lying coward to the bold-est of preachers in a very short time, and the selfish, ambitious John into the most loving and sympathetic of men. It changes drunkards and thieves before our eyes to-day. This same power makes a great preacher out of an ordinary one, and is the one power that we need to make us victors over all things. God grant that we may all yield ourselves completely that he may come in in fullness!

May 31st.

#### **What One Kentucky Church Did for Their Living-link.**

John P. Johnson.

It was very cheering to have your letter of April 11th authorizing us to purchase an organ for the church. To be the Living-link of a church at once so deeply interested and practically sympathetic with our work does indeed make our hearts rejoice. Harrodsburg is a great church, with a great mission and a great future, we believe. Its loving, prayerful interest inspires us to more faithful, strenuous service. "A great door and effectual is opened unto us," and we must press forward.

The work still continues to encourage. The colporteurs are having remarkable sales of Scripture portions. The meetings are well attended, and there are several apparently earnest inquirers, male and female. Our Sunday-school grows in numbers and interest. To the meetings for women we are giving more attention. Now that Mrs. Johnson is feeling stronger, she frequently attends them. We are looking forward to the time when we can have a nice foreign chapel, which will be both an ornament to the city and serve as the cathedral for this whole district. If we are to succeed in our school work we must ere long have a more commodious, better lighted and ventilated schoolroom, and above all we need more workers.

Nantunghow.

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#### **An Evangelistic Campaign.**

W. Remfry Hunt.

There are several things that are on my mind to write to you. The fact that this year I have been out in the evangelistic field so much has kept me from keeping up with my regular correspondence. It has been a really inspiring year. It has been creative and fruitful. We have been in all the

# *The Foreign Christian Missionary Society*

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stations of the mission. We have held services with all the workers. The meetings at Wuhu were greatly blessed. The missionaries were rejoiced. The native churches were united. The Lord stirred the work.

At Tungchow we had some special services with the students, and evangelistic services with the churches there. Brother and Sister Johnson and Dr. and Mrs. Poland were cheered and lifted. Brother Johnson doubtless reported to you the meetings.

With the workers in Chu Cheo, our old camping ground, we had some splendid times. The Chinese Christians gave us a warm welcome. We preached for them, and addressed the evangelists, and felt much encouraged at the progress of the cause there. Dr. and Mrs. Osgood and Brother and Sister Dannenberg are in good trim, and the work there should go on O. K. With one young lady helper, Chu Cheo will be all right. It is now only two hours from Nanking by train.

The Lu Chow fu meeting was the greatest in interest and in results. Brother Baird tells me that the total names handed in were some hundred and seventy-five. These will afford much work for the workers there to train and lead into light and service. These revivals in China are truly awakenings. Of course there is much in all of these meetings that can not be immediately tabulated. That is why we do not report the results at once. At the Lu Chow fu meeting I had evangelist Shi as my helper.

## **CUBA.**

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### **An Interesting Cuban Letter**

Ingenio Caney, June 19, 1910.

Mr. Melvin Menges,  
Matanzas.

Esteemed Sir and Brother in Christ:

Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

The purpose of this letter is to inform you that on the 29th of last month I received the Bible Dictionary and I am much pleased with it. Many thanks.

I have just finished writing to Mexico, to the publishing house "El Faro," ordering some books which I have seen advertised in their catalogue. One of them is called, "How to Lead Men to Christ." As I have told you, I live in a place where there are no evangelical Christians nor any one to teach me of Christ; but with the few books that I am able to obtain, I hope to continue learning about God and our Lord Jesus Christ, which is the only wisdom for which I long in this world.

All the families living in this place are rejoicing very much at the prospect of your coming to hold us a meeting soon.

May Jehovah keep you eternally and may our Lord Jesus Christ be with your spirit and all your house!

Ciriaco Gomez.

Melvin Menges expects soon to hold evangelistic meeting in this place.

## **PHILIPPINES.**

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### **The Credulity of the Romanists.**

Miss Sylvia Siegfried.

The following was printed recently in one of the leading daily papers in Manila. It shows what a grip deceptive Catholicism has on these poor people.

"Seven thousand pilgrims, under the direction of the Jesuit fathers, will make the annual journey to the shrine of the Virgin of Antipolo, Our Lady of Peace and Good Voyage, Sunday morning.

"The Virgin of Antipolo is on exhibition during May and June of each year, but thousands of pilgrims make the journey in the first week of May.

"The Ateneo of Manila and the alumni are in charge of the excursion from Manila, Sunday. The city has

been divided into districts, and each district will have its leaders, Santo Cruz being represented by Messrs. Louis Torres and Señor Astero Favis.

"The Manila and Dagupan Railway will carry all of these seven thousand people during Saturday night and early Sunday morning, and will charge only P1.20 for the round trip from Manila to Antipolo.

"The Virgin of Antipolo has a most interesting history. More than three hundred years ago the Virgin of Nueva Señora de La Paz y Buen Viaje made the initial trip to the Philippines from Patagonia on board of a Spanish galleon. During the century following it was constantly on galleons carrying large sums of money and

bodies of troops, and on the galleons which transported the highest officers.

"On one of the trips after reaching Manila the statue was lost for a time during an uprising. Later it was found at the site of the present town of Antipolo, in the branches of an Antipolo tree. While it still retained the title of Our Lady of Peace and Good Voyage, the Filipinos named it the Virgin of Antipolo, and the town of Antipolo was founded at the place of her discovery.

"About five years ago this statue was brought to Manila and hundreds of thousands of Filipinos from all over the archipelago came to witness the voyage down the Pasig River.

"At that time it was clothed in vest-



A girls' and boys' class in our Sunday-school at Matanzas, Cuba, where Mr. and Mrs. Melvin Menges are the missionaries.



# *The Foreign Christian Missionary Society*

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ments which were valued at more than P 300,000. It was placed in the Cathedral of Manila, where thousands daily passed to kiss the hem of the dress.

"The procession Sunday will start from the railway station at Antipolo at 7.30 A. M., and march to the church, where the ceremonies will be held.

"Monsignor Singson, the Auxiliary Bishop of Cebu, will celebrate high mass, the sermon being preached by Father Brioso, of the Jesuits. After the mass the 7,000 pilgrims from Manila and those from other places will form a procession, headed by the Virgin, and will march around the town, passing through the church.

"On account of the limited facilities of Antipolo for entertaining such a large number of visitors, the Jesuits and the Ateneo of Manila have made arrangements whereby all of the pilgrims may be able to secure food and refreshments during the time they are at Antipolo."

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## Religion and the Cock-Pit.

Bruce L. Kershner.

We are now closing the month of May. This is the month of the Fiestas of the Cross, in honor of the true cross said to have been discovered by Queen Helena. These fiestas are rather private in their celebration, consisting principally of processions of children organized by some older person, who leads them in the evenings round the streets carrying candles, crosses, and other such things, chanting and shouting. Sometimes the people of a district take up a collection and build a "visita," that is, a little hut of some kind on a vacant lot or by the roadside, where they set up crosses and paper or wooden, and sometimes silver, images. If the collection is sufficiently large, they get a priest to come and say mass. In one district of the city the people had neglected the festival of the cross for a number of years.

Some of the leaders, however, came to the conclusion that they were losing too regularly at the cock-pit, so they determined to re-establish the festival, which they did with great ceremony. The people of America have no idea how closely religion and gambling are associated in the minds and practices of these people; they have patron saints for their games, and pray and make offerings for success. One of our men recently told me that it was their custom to take their fighting cocks to the church to drink the holy water because it would make them strong. In certain cases also, when a man receives the communion, after the priest puts the wafer on his tongue, he will take it out of his mouth with his hands and feed it to the cock, because, it being the body of Christ, the chicken that has it in him can not be defeated. My informant, while assuring me that this was a custom before the coming of the Americans, would not say that it is now practiced, as he is no longer in such close touch with the old religion.

Manila, P. I.

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## TIBET.

### The Tragedy of Success in Tibet.

J. C. Ogden.

It makes us sick at heart to see so much of Tibet open to the gospel and no one ready to fill the places. We have been complaining all along that Tibet is the closed land, but we can not complain any longer on this side. There is more field open than we shall be able to take for some years to come at the present rate of supply. I repeat what I have said before, that we could place twelve families to-day if they had the language. But just think, they are not even appointed! Chamde, seventeen days west of Batang and on the main road to Lassa, is now open. We are trying to get the only available man in West China

to take the opportunity and enter the place. He is of another mission, but what can we do when God's time has come? It is the Master's work, and when our own mission can not take hold, why, may God bless those who can!

There is another vast country in to the west and south of here that is open or will be right away, and we need MEN TO-DAY. Won't you PLEASE ADVERTISE for more EVANGELISTS and DOCTORS for TIBET? This is the GREATEST OPPORTUNITY open to the Christian Church, and it is the first year of our second century. What are we going to do with it?

Batang, West China.

## AFRICA.

### The Gospel Steamer.

Mrs. Mary H. Smith.

Messrs. Wilson and Moon are going to Stanley Pool in a few days to reconstruct the steamer "Oregon." They will have to build a slip and a warehouse there, so they are going down before the "Oregon" arrives. We expect her at Matadi in a very short time now. She will be a great help to us in many ways. Up the Momboya and the Bosira Rivers are places we have never visited and the gospel has never been preached. Then it may be possible to open work on the Mobangi River. That is a river almost as large as the Congo. It opens up a great country. It is the best way to the Sharrah people. Up until now there are no Protestant missions on the river. Our steamer will make that work possible on one condition—that the friends at home help us in the undertaking. It will mean more workers and more stations, and we look to the churches at home to furnish these. We ought to go into the work of the Mobanzi section. I am sure the Foreign Christian Missionary Society

would take up the work if they saw the means forthcoming.

Longa, Africa.

### Wonderful Bonyeka.

Chas. P. Hedges.

Bonyeka, "Waters" Station, is the marvel of our work. The native evangelists of Bolenge travel two hundred and fifty miles to preach there, going by canoe and steamer (for which latter we had to pay recently one hundred and fifteen francs, because our own "Oregon" was not yet here). The Catholics have found Bonyeka a hard pill. The native chiefs allied and drove them out by force, begging us to enter. We expect the grant soon. We must have a doctor for that far post. He will have a wonderful work and opportunity. The native teacher of the schools there reports two sessions daily, from 9 to 12 in the morning, and 2 to 5 in the afternoon, having over two hundred in daily attendance. The little body of Christians there number almost one hundred, and they are ready to send fifteen of their own best men farther—farther interior. Hasten reinforcements!

### The Gospel Through the Surgeon's Knife.

Dr. L. F. Jaggard.

About eighteen months ago a man came from near Lotumbe for operation for hernia. Dr. Widdowson had promised to cure him, and his townspeople had all laughed at his venture to come to Bolenge. In about four months he returned cured. His people were much amazed and could hardly believe their eyes. The reputation of the English doctor was heralded far and wide, yet many suffering from similar trouble would not venture to leave home so far and run a risk of ever getting back home. On a subsequent visit, however, a woman returned with us to Longa, and after a successful opera-

## *The Foreign Christian Missionary Society*

tion returned home cured. Soon after this a man came to me for operation for elephantiasis, and after doing all I could to show him the danger of the operation, he still insisted and we operated. He did well, and to-day is one of my best friends among the natives. From that time I have been besieged by people wanting operations. Prior to this one no one had attempted an operation for elephantiasis in this section, and so the people who had doubted the power of the surgeon's knife were convinced that there was help even for this trouble. Only a day or so before I operated on this man the Catholic priests, who make visits to Longa, were in town and told the natives that the "English white man could not heal an elephantiasis," but it was my pleasure that same week to demonstrate to all natives that their lie was only one more to the innumerable lies they are constantly telling about us.

So last week I called for my "class of patients," and eight responded. It was a good week's work, but with the help of Mr. and Mrs. Smith and Mrs. Jaggard, we succeeded and are indeed

thankful that they are all convalescing. Three more have already applied for operation, and in this work of the knife we can already see an opening in the defenses of heathenism and Catholic superstition and lies. Please do not believe that Catholicism of the United States and Congo are the same, for they differ more than day and night. I have no fear of the pure heathen, but I do fear those who have been influenced by the teaching of the Catholics. There is absolutely no change of life, only for the worse. They have a set prayer which is a mixture of languages, and none can tell what they have prayed. Then, for every truth taught there are one thousand superstitious lies. Only to-day I saw my friend on whom I operated some time ago, and I understood him that he was coming to Longa to live. If he does, I feel quite sure he will accept Christianity sooner or later.

The latest reports from the out-stations back of Longa are encouraging. The local church is doing fine. More and more are the calls coming from away up river—beyond where we have



Home for single women missionaries at Bolenge, Africa. This was built by Dr. W. C. Widdowson. Our missionaries must be spiritual "jacks of all trades." These missionary homes are veritable light-houses for Christianity in heathen lands.



ever been. We are waiting for the "Oregon" and missionaries. They are dying for want of the gospel.

Longa, W. C., Africa.

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#### Two Months of Bolenge.

R. S. Wilson.

We are in the famed Bolenge at last and not a bit disappointed in the place, for it is far more beautiful than I had any idea it would be; with the mighty Congo in front and the beautiful shade and fruit trees all over the station, it makes a fine picture. It is by far the prettiest station that I have seen so far in the Congo country. I made a trip with Brother Moon not long ago to one of our outposts down river and had a chance to see something more of the real African life. We traveled in the native canoe, with twelve natives as the propelling power, and when one spends about fourteen hours a day in one of these boats he can readily see why the people here are so anxious for the "Oregon," as they are most uncomfortable things to ride in and not as safe as an ocean liner by any means. We arrived at our destination in a pouring rain, so took shelter under the veranda of a native house, to the use of which we seemed very welcome indeed, and when night came on we were offered the best room in the house for sleeping purposes, but preferred to sleep on the porch in our steamer chairs. I was surprised to see how friendly the people were and how glad they seemed to have a white man in their midst; we held a service that night and the next, both services being very well attended; the people of this land seem anxious for teaching, and it is no trouble to get a company together. The greatest need that I can see is for some one to supply the demand for teachers; it can be truly said here that "the harvest is plenteous, but the laborers are few," so let us pray the Lord of the harvest

that more laborers may be sent forth that Africa may be won for Christ.

Bolenge.

#### INDIA.

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##### Preaching With Stereopticon.

David Rioch.

We are making good use of these warm nights to be out with our magic lantern. At this time of the year the people have very little to do, and as it is also too hot to get to sleep early we use this opportunity to meet large numbers of people and give them the gospel. We are carrying on a regular nightly campaign. To-night we go near to Pendridith, to a group of villages, and then in the morning the evangelists visit another group and call them for a night meeting in the town nearest the center of the group. In this way we are able to reach many people who are too busy in the day to listen.

Mungell, C. P., India.

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##### Great Need of Hospital Equipment.\*

C. C. Drummond.

I suppose we have about the poorest facilities for medical work here of any of our stations. I have got so I dislike to take visitors to see the medical work. We have no operating room. Our dispensary is the hospital veranda. However, last year the average attendance at the dispensary here in Harda was ninety-three a day, and with the patients treated in the out-stations the average was brought up to one hundred. But we are work-

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\* Dr. Drummond is one of the most patient and modest of men. He did not write this for publication. We have taken the liberty of using it from one of his private letters. He is sadly handicapped for lack of equipment. He has toiled patiently for many years, doing a great work with mighty poor tools. Three thousand dollars would give him all the hospital he asks for, and make him the happiest man in India. If you can give that much, you could find no better investment for the Master.

# *The Foreign Christian Missionary Society*

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ing under a great disadvantage in not having proper equipment. On account of lack of workers, Dr. Fleming had to take the medical work in Damoh this year. She was doing an excellent and much needed work among the women here. Am pleased to say that the plague has stopped and many people have again returned to their homes. The plague has greatly affected our work. Since January 1st of this year the attendance at the dispensary has been about half of what it would have been had the plague not broken out. The people were out in huts and some in villages and were afraid to come into town. However, the work is now increasing, and I trust will soon be back to normal.

Harda.

**Bilaspur, C. P., India.**

**H. A. Eicher.**

The work here is progressing as well as we can expect. Mr. Saum is now in the hills and I am caring for the work here as well as I can alone. A week ago yesterday I had my first funeral in Hindi. The little boy of one of my Christian head masters died of dysentery and fever. He was a bright and loving little fellow and I was very fond of him. His parents, too, are nearly heartbroken, yet the Christian's hope has sustained them in a remarkable degree. I never felt so much the need of Hindi before as I did then. I could only make a faint attempt at saying what I wanted to.

Since the middle of this month the evangelists and Christian teachers are out touring the villages on an evangelistic tour, and come in with great enthusiasm about the work and the interest the people are showing. It is very hot, but they say their crowds are larger and the interest better than in the cool camping season. The thermometer has been registering as high as 116 and over in the shade. This

is my first hot season in the plains and it seems pretty hot, but I am keeping well and am standing it finely. There is promise of an early monsoon this year, and that usually means a good year.

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## **A Crying Need for Missionaries in India.**

**G. E. Miller.**

There is one matter about which I wish to speak. We need more men physicians. I do not know what steps are being taken to get such men ready. I am sure that you can not depend upon the medical colleges for them. Men of that stripe do not attend our medical colleges. It seems to me that the thing to do is to pick out the proper fellows from amongst the volunteers and urge them to go to medical college. I believe this is the only way in which the ranks can be filled. The professors of our colleges could be on the lookout for those who are by nature fitted for medical work. Men strive for a classical or scientific course, and then come to the field, forgetting that the medical work is poorly manned.

The objection will be urged that all our students are poor boys, and do not have the money for such an extended course. This is true; but some righteous rich man can create a fund for this purpose.

We need more men and women of all kinds. I suppose you have heard this same platitude time and again, but it is a platitude that needs to be oft repeated. We should have a missionary for every town of 1,500 or 2,000 inhabitants. Our people could do this. We are playing at missions. The church can not hope to win the world as long as it plays at the greatest work delivered to it, as long as it refuses to obey marching orders.

Mungell, C. P., India.



## VOLUNTEER DEPARTMENT.



Student Volunteer Band at Bethany College, W. Va.

These young people are all planning to go to the foreign field.

### Driven to India by Prayer.

J. C. Archer.

There were a great many things that finally led me to sign the Volunteer pledge and offer myself for mission work on the foreign field. Nine or ten years ago I was very antagonistic towards the idea. A little later, while superintendent of one of our medium-sized Bible schools in a large city, the matter of the school's responsibility toward missions confronted me. The school had been doing nothing worthy of itself or of the Kingdom. So we determined to do better. Soon we were able to offer to the cause of missions abroad over a hundred dollars. The effect of the missionary spirit was very evident. It did us all good. We had a better church and a better school. From that there began to dawn on me the matter of my personal responsibility. It kept growing. I studied the fields more. In 1904 I went back to Hiram to finish my college course. It was a good move. The religious atmosphere there was keen and bracing and the missionary spirit very strong. The largest mission study class in the world was meeting there then, under the leadership of Professor Paul. Mission work made a more personal call to me than

ever and I learned more about it in many ways. But I want to tell you about the thing that came closest.

It's a matter of prayer. Prayer is a mighty hazy thing until it strikes into the very heart of a man's own experience. It struck me in a way that I can't ever forget, though I didn't know it until it was all over. I signed the pledge in June of 1904. Soon after I had done it some friends came to me and said, "Archer, we have been praying all spring for you to do what you have done." The man that told me is now in Lu-cheo-fu, China; another is in Osaka, Japan. What was I to withstand the prayers of such men? I simply could not resist, no more than I could have withstood a hurricane. When I learned what they had been doing, many things were made clear and I understood some of the great power that had shaped my course. It was God and earnest men pleading with him for something they wanted. I saw then that the decision was after all not so much of my own reaching as that to which I was really driven. Was that not a vital experience as the object of prevailing prayer? "All things whatsoever ye pray and ask for," etc. Look it up.

Jubbulpore.